THE Reconstructionist

XII March 8, 1946 Adar II 5, 5706 No. 2

EDITORIALS
- *The American Jewish Conference*
- *Jews "At the Breaking Point"*
- *Christian Participation in U.J.A.*
- *The Catholic Church in the News*

WHEN I THINK OF SERAYE
By Milton Steinberg

A NEW SCHOOL OF HISTORY WRITING IN PALESTINE *By Ernst Simon*

THE BIBLE AS A SOURCE FOR TITLES
By Alfred J. Kolatch

MUSIC NOTES *By Judith K. Eisenstein*

THEATER NOTES *By Jack J. Cohen*

REALITIES AND VALUES *CORRESPONDENCE*

Supplement:
IN THE RECONSTRUCTIONIST MOVEMENT

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the Reconstructionist

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ITORIALS

AMERICAN ISH CONFERENCE

THE third session of the American Jewish Confer-, held in Cleveland on February 18 19, followed the pattern of the pre- s two meetings, with one notable ex- ion. At the second session in Pitts- gh, an effort to bring the American ish scene within the scope of the Con- nce was defeated. At the Cleveland ting, however, the task of suggesting ture pattern for the organization of erican Jewry was assigned to the In- n Committee of the Conference. The mittee was asked to explore "the pos- ity of establishing a permanent, dem- tic, representative Jewish body, in ultation with representaive commun- organizations, and, through agreement o the nature and scope of such an nization with existing national organ- ons, and subject to such agreement, ropose ways and means for bringing a body into existence."

his charge to the Interim Committee lted from a general recognition by delegates that there is a widespread and for an American Jewish organ- on competent to speak authoritative- or the Jewish community. Thus, de- e the obvious opposition of a number ational organizations, the Conference appears to have taken a decisive step designed to bring permanent order out of the chaos of American Jewish community organization.

The Interim Committee faces a difficult task. Resolutions are much easier to pass than to implement. In this case, it is apparent to all that the greatest stumbling block to a permanent national council will be the stubborn insistence by existing national organizations on their "sovereignty." The agencies engaged in protective activities, as well as the philanthropic groups, if we are to judge by their attitudes until now, would offer little cooperation to any coordinating effort that might ultimately result in their loss of function. They have consistently refused to surrender any of their authority to a more inclusive body, even when the necessity for such transference of power was clear.

The needs of our people and the logic of the situation demand that the question of the relations of functional national organizations to an over-all communal authority be dealt with *de novo*. Undoubtedly most of the national organizations are performing useful and necessary tasks. No new Jewish community structure can afford to ignore the great nation-wide agencies or fail to utilize the network of communal institutions which they have set up. With this in mind, however, we need

to re-examine thoroughly some of our traditional habits of organization.

As a first step, the Interim Committee, should accept the principle that any effort to organize American Jewry from the top down will merely perpetuate the existing disagreements among the present leadership and will therefore serve no constructive purpose. Careful attention must be given the Community Councils which are increasing in number throughout the country. A democratic community can be built only from the bottom up.

During the period until the next session of the Conference, the committee should set itself to the task of arousing each local community to organize a Community Council. Many such councils already exist, but there are numerous localities where no representative body has as yet been created. This should be the chief immediate objective of the Interim Committee with reference to effecting a permanent organization. At the next session, the committee should recommend that the American Jewish Conference dissolve itself and call for a national assembly of Community Council representatives, who can then proceed to lay out the groundwork for a permanent national body.

What we are recommending, therefore, is a recognition on the part of the national agencies that the present American Jewish Conference is not the proper body to determine the basis upon which American Jewry is to be organized. A body which consists largely of official representatives of national organizations cannot be expected to deal objectively with the problem of appraising their own value to American Jewry and of defining the areas in which they should operate. This can be accomplished only by a body which represents Jews as Jews and not as members of the Joint Distribution Committee, Zionist Organization, American Jewish Committee, or any other organization of limited scope.

The deliberations of the Interim Committee should be publicized. The steps to be taken in carrying out the resolutions of the Conference are too important to be ignored by the Jewish public. We fervently hope that some of our enlightened national leaders will succeed in their efforts to put the cause of the Jewish people before the vested interests of powerful national agencies.

Jews should exert every effort to influence the Interim Committee to recommend a permanent American Jewish community organization consisting of representatives of local Community Councils.

JEWS "AT THE BREAKING POINT"

NOW that the Anglo-American Inquiry Committee has completed its inspection of displaced persons camps and ascertained beyond the shadow of a doubt that the Jews in these camps desire and need to be settled in Palestine, there is no justification for any further delay on the part of the committee in presenting its interim report to that effect. Bartley Crum, one of the American representatives on the committee, has predicted that, unless the Jews in these camps are given permission to emigrate to Palestine they will "commit mass suicide or fight their way to the Holy Land." He added that "the Jews are at the breaking point. They have taken about all they can take." While recognizing the earnest endeavors of the American army to alleviate the situation, he regards these efforts as incapable of success. His own solution for the Jewish displaced persons he phrases in these words: "Clean out the settlements and let them go where they want to go and let them reestablish their lives

om the military and the human and nple viewpoint of decency, these people ould be given the chance they cannot ve in settlements, no matter what is ne for them."

Judge Simon H. Rifkind, adviser on wish affairs to General Joseph T. Mcarney, stressed the same point in his timony before the committee. "Before is committee leaves Europe," Rifkind aded, "it must dispose of the problem Jewish displaced persons in Germany d Austria. There is no practical altertive except to permit mass migration to lestine of all who desire to go there. is human necessity takes precedence er political questions which confront e committee in Palestine." He moreover ged speed "not only on the part of the mmittee, but on the part of the governnts which will implement the comttee's judgment."

But apparently the British co-chairman the committee, Sir John Singleton, is t in favor of speed. He knows that the ry appointment of the committee was tended as a dilatory tactic to cover up reat Britain's failure to fulfill her obations to the Jewish people. He accordgly rebuked Bartley Crum and Sir ederick Leggett, who had expressed ws similar to Crum's, and clamped the on public expressions of individual inion before the committee was ready report.

Our government, however, need not be ent because of Sir John Singleton's rulg. President Truman had asked that 0,000 Jewish refugees be admitted into lestine even before the committee was pointed. He yielded to Great Britain's ea not to press for this action until the mmittee could ascertain the facts. The mmittee is now in possession of the cts. Let him demand that it make them own. Let him demand that action be ken on the basis of these facts before the surviving Jews among the displaced persons resort to mass suicide or other desperate measures. We are certain that this is what the American people want. Congress has spoken on the subject in no uncertain terms. It is the function of the Executive Department of our Government, to implement and not to frustrate the will of the American people. It is not its function to pull Great Britain's chestnuts out of the fire, or to save the face of embarrassed British imperialists.

We Jews in America have also *taken about all that we can take* by way of repudiated pre-election pledges. We do not mean to wait until the Jewish displaced persons go the way of the six million Jews already slaughtered before we brand as accessories to the outrages committed against our people all those statesmen and diplomats who retard or impede the rescue and rehabilitation of the survivors of Nazi atrocities. To bring these 100,000 Jews to Palestine, would, to be sure, be only a token of an intention to act justly and humanely by our people. But if even that is denied, we shall understand that those responsible have no intention whatsoever to be just to Jews.

CHRISTIAN PARTICIPATION IN U.J.A.

IN a recently published exchange of letters between Dr. Jacob Billikopf and Dean Earl G. Harrison, an interesting question involving Jewish public policy is raised. Dr. Billikopf recalls in his letter that in 1917 when he headed the national drive for the European Jewish War Sufferers, non-Jewish participation in the campaign was invited and was gladly given. He now turns to his friend to solicit his opinion on the advisability of once again inviting non-Jews to contribute, this time to the current U.J.A. campaign for the unprecedented sum of a hundred million

dollars. Dean Harrison's answer is an emphatic "yes!" His answer does him credit and there are no doubt many other Christians who feel as he does and who will want to contribute to the relief of Jewish suffering. Their gifts should be accepted with grace.

But we Jews should make it clear to ourselves and to others that we are not depending on the outside world. The way the "Christian" nations looked on at the slaughter of six million Jews, the way they have refused to open their doors to admit Jewish refugees needing asylum, the way they have, in violation of solemn pledges, permitted the doors of the Jewish national home to be slammed in the face of Jews that have no other home elsewhere — all these have taught us how little we can depend on "Christian charity" to put an end to our plight. We must act on that part of Hillel's principle which says, *"Im en ani li, mi li?"* (If I am not for myself who will be for me?) Jews can and must raise $100,000,000, whether Christians are moved to contribute to the cause or not.

But we believe that Christians should and will desire to share in this effort, and, if they do so desire, they ought certainly be given the opportunity to contribute, just as Jews have always availed themselves of the opportunity to contribute toward non-Jewish philanthropic causes.

The recent celebration of Brotherhood Week brought resounding affirmations of the American ideal of human brotherhood. Here is the test, simple and direct, of how much the talk of brotherhood signifies. What does brotherhood mean if not the readiness to share a burden too heavy for an individual or a group to carry?

Meeting in Geneva recently, the Protestant World Council of Churches, while giving well-earned credit to those Christians who, at grave peril to themselves, saved Jews from the murderous hands of the enemy, publicly called upon the churches to atone for their share of guilt in the tragic fate of European Jewry. Confession and atonement are good for the soul, but unless reinforced by deeds of reparation towards those against whom one has sinned, they are an unearned easing of the conscience. So taught Israel's sages and so do human reason and experience dictate. Where the Christian conscience has been truly touched there you will find ardent pleaders and zealous workers for a national Jewish homeland in Palestine.

The colossal task of sustaining the survivors and liberating the "liberated" is one that ought make an irresistible appeal to the Christian conscience. Christendom, stirred by the thought that it somehow failed the six million who perished and seeking atonement for this failure, ought begin by helping to make life tolerable for the remnant. More than monetary participation is involved in non-Jewish contribution to the current U.J.A. drive. Should such contribution be forthcoming, and we believe that will, the Christian community will have given concrete evidence that it is ready to share the burdens that are Israel's. We can accept with dignity aid that is offered in that spirit.

THE CATHOLIC CHURCH IN THE NEWS

THE Catholic Church has been very much in the news of late. A number of important personalities, such as Mrs. Clare Booth Luce and Senator Wagner, are reported to have been converted to the Catholic faith. In Rome, amid tremendous pageantry, Cardinals from all over the world were inducted into office, and the newspapers have devoted scores of columns both to

e ceremonial of their induction and, nat is more important, to the utter- ces of the Pope and the Cardinals on e issues of the day.

Many who are deeply interested in the fect of religion upon the political and ltural life have displayed some appre- nsion about these developments. They e not always able to articulate the true ture of these apprehensions, but they m to feel that all of this is not quite the same key, as it were, with the sen- ments and the actions which our people tolled during the critical years of the ar.

It is, of course, very easy to brand the emingly great increase in adherence to atholicism as resulting from mere "fail- e of nerve," and to ascribe it to a despread search for "certainty." To be re, among the few intellectuals, like dous Huxley, the late Franz Werfel, d the novelist, Evelyn Waugh, the arch for certainty is a real motive. But seems to us that it is not the quest intellectual or metaphysical certainty at motivated Wagner or Mrs. Luce to ouse Catholicism. In their case, it was ubtless some important personal consi- ration, such as the Catholic faith of a ar relative, or the tragic death of dear one, which created the passionate nging for acceptance into the bosom of Church. When it is realized, in addi- n, that the Catholic hierarchy makes a very specific project to cultivate and, possible, convert people of that type, is perhaps not to be wondered at that orts reach the press from time to time the conversion of distinguished person- ties.

Of major importance, however, is the litical aspect of the Church's recent ac- ities. These point to an intense effort line up the nations of the world against Soviet Union, making it appear that ssia represents "godless materialism" as against the universal "religion" of Catholicism. Those who have felt, for a time, that they may have been doing the Catholic Church an injustice by suggesting that this was its purpose were relieved of any doubts when the Pope and Cardinal Spellman repeatedly expressed themselves in such terms. The Catholic hierarchy is making it appear that the world must now choose between what they believe to be the only religion and what they believe to be the anti-religious character of communism.

Both Cardinal Spellman and the Pope paint a picture of unmitigated black and unsullied white. It is part of the strategy of the Catholic Church to intimidate the world into choosing Catholicism as the only alternative to the spread of a subversive, atheistic communism. That the Catholic Church is not altogether white can be observed not only from the action of its representatives in connection with fascist countries, but also from their pronouncements with regard to the role of religion in the state, to the character of democracy, to the totalitarian and authoritarian character of Catholicism. It is utterly confusing to the uninformed to read, for example, the statement of Cardinal Spellman: "Into this state (referring to the Roman Empire) with the concept that it was bound by no law higher than itself, came the entering wedge of human freedom, the Christian Church. Her formula, 'Render unto Caesar the things that are Caesar's and unto God the things that are God's' made a division that to the views of Roman statesmen was dangerous, for it divided unity of loyalty to the state."

It is very difficult to understand how Cardinal Spellman can speak of a division between the things that are Caesar's and the things that are God's. He is using the very text which democratic countries have used to justify the separation

of church and state. Cardinal Spellman, in using this quotation, could easily be misunderstood as defending the separation of church and state. He certainly seems to have been in favor of that separation in ancient Rome, when Christians were a minority. But whenever and wherever Catholicism has been the established church, it has been fighting the separation of church and state. Just exactly what kind of human freedom the Catholic Church introduced we Jews know only too well, for as soon as the Church took over power in the Roman Empire, the Jews lost their freedom. And they did not regain their freedom, they were not emancipated, until the end of the eighteenth century and the beginning of the nineteenth century, when the power of the Church was finally broken and those restrictions which had confined the Jews to ghettos and had subjected them to persecution and exile were finally removed. The Catholic conception of freedom is the freedom to live by Catholic doctrine, and its conception of the state is the organization of society along Catholic lines.

The Catholic Church, by the misleading use of democratic slogans, would persuade the world that it has to face a choice between communism on the one hand and domination by the Catholic Church on the other. But true lovers of democracy know that there are no absolute solutions to human problems, that even democracy is, at best, an approximate solution, that lovers of liberty must take their stand on the doctrine that it is better to work for and achieve an approximate solution which will give to free inquiry true freedom and to human personality true dignity than to surrender democracy to any class or church which claims to have all the answers and which requires only obedience.

The true democrats of the world, however, are very much on the defensive at the moment. Communist Russia and the Catholic Church are on the offensive. They speak with confidence. Each considers itself the ultimate in authority. There is need for an equally militant democratic faith, one that accepts without question the dignity of man and the equality of all human beings and that recognizes the need for maintaining the maximum of cooperation together with the maximum of human individuality. These are the postulates which for democrats constitute the alternative to the two extremes which Catholicism and communism represent. For lack of faith in this alternative the world has paid in blood and tears. Only a genuine confidence in these democratic principles can give us both true liberty and true security.

REALITIES AND VALUES

AN IRONICAL SITUATION HAS developed for some of the Jews of Czechoslovakia, to which Dr. Edouard Benes, its President, recently called attention in an interview with a correspondent of the Independent Jewish Press Service. In the 1930 census, certain Jews declared themselves as Germans, which it was their privilege to do, although, as Czechoslovakia respected Jewish minority rights, they could have registered as Jews. Their culture being predominantly German and their ideology opposed to Jewish nationalism, they no doubt felt that, by registering as they did, they were avoiding the charge of being "different" from their neighbors, who were also culturally German. They must have felt themselves more secure in thus adopting the coloration of their Sudeten German environment. But this assimilationist tactic of "protective coloration" is not always as effectively protective as it is designed to

e. In this instance, as subsequent events roved, it turned out to be a detri- ent. "Far be it from us to expel Jews," iid Dr. Benes in his interview, "but we ust eliminate the German element from ur midst, as the Great Powers decided t the Potsdam Conference. I always reached that Jews should declare them- lves as Jews. I told that not only to ie poor but to the rich. It is a para- ount moral question."

THE *Congress Weekly* OF FEB- uray 15, 1946, publishes a letter from ews in Iraq to the Anglo-American In- uiry Committee asking that body to take ognizance of their plight. The letter says n part: "The problem of the Iraqi Jews hould not be neglected by you. . . . The Jews in Iraq are looked upon by heir government not as human beings ut as slaves. They are deprived of all orts of liberties; they are absolutely for- idden from traveling abroad to any part f the world. . . . The signs of the blood f the victims, of innocent Jews who ere killed during Rashid Ali's time in 941, are still seen in the streets of Bagh- ad, and . . . we do not know when . . . e shall face an attack similar to that of ashid Ali's." We hope that the Inquiry ommittee will take note of the plight f our fellow Jews in Iraq. We also hope hat it will learn from their plight the anger and iniquity of making the Pales- ine Yishuv dependent on an Arab ma- ority that is religiously and culturally kin to the non-Jewish majority of Iraq.

THE *Saturday Evening Post* as a new line of apologetics for people n public life who make irresponsible anti- emitic remarks. In its issue of February 6th, it states: "Americans are supposed o admire men who say what they think, et the chips fall in all directions, and hoot the works or give up the dice." On this basis it justifies Patton for declaring the difference between the Nazis and their opponents to be similar to that between Democrats and Republicans in the United States and General Morgan for making his vicious innuendoes against the Jews, for which he himself felt called upon later to apologize. If Americans "are supposed to admire men who say what they think, let the chips fall in all directions and shoot the works," they ought to hold Hitler and Goebbels in supreme admiration, for that description fits them exactly. Will the editor of the *Saturday Evening Post* have the hardihood to admit publicly that he is an admirer of Hitler and Goebbels? Or will he have the decency to retract his statement and to declare that people in responsible positions may not "let chips fall" where they may hit others with murderous effect; that, if they must "shoot the works" in a way that insults the dignity and endangers the liberty and security of innocent people, they should be promptly recalled to private life?

FRENCH ZIONISTS HAVE ARrived at an interesting answer to the question: how shall we appropriately memorialize the six million Jews slaughtered by the Nazis? They have decided to plant in Palestine six million trees. Such a living and life-giving monument is certainly more appropriate than one made of the most durable marble. *"Ki adam etz hasadeh,"* "For man is like a tree of the field." There is something almost human about trees, something to which the human heart responds with love. Particularly is that true for us when the tree, like a good Jew, helps to build up the Jewish homeland.

THE HEBREW UNIVERSITY IN Palestine is planning a conference of Jewish educators from all over the world to

consider how the University can help supply teachers, rabbis and community workers for the diaspora and, in general, stimulate Hebraic culture in world Jewry. Until now Palestine has, with magnetic power, attracted to itself the cultural forces of the Jewish diaspora. It has been a haven of rescue for Jewish intellectuals of all lands whenever they found themselves frustrated in their cultural interests by anti-Semitism or other unhappy circumstances of diaspora life. But now that Jewish spiritual life throughout the dispersion has been imperiled by the destruction of almost all important centers of Jewish culture, Palestine Jewry is endeavoring to redress the balance. We welcome this development. It is a vindication of the Reconstructionist conception of the relation of Palestine to the diaspora. Until now, events seemed, in many respects, to favor the forecast of the *sholele hagalut* (those who deny the permanent possibility of Jewish life in the diaspora) that Palestine would drain diaspora Jewry of all its vital forces. The plan of the Hebrew University is evidence of the way Palestine can, and in increasing measure will, stimulate the spiritual life of Jewry throughout the world.

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THE B'NAI B'RITH VOCATIONAL Service Bureau is an institution that acquires special importance at the present time because of its usefulness in facilitating the economic readjustment of the demobilized Jewish soldier to civilian life. That readjustment is often rendered difficult by the discrimination practiced against Jews as well as by the ignorance of Jews about economic opportunities that do exist. The Jewish community must, of course, fight discrimination, but it must also aid the individual Jew in making the best possible economic adjustment to conditions as they are. The latest project of the B'nai B'rith Vocational Service Bureau is the publication of a 347 page study on "Careers in Retail Business Ownership." Here is a field that offers economic opportunities for a considerable number of returning Jewish servicemen. The book shows how they can best avail themselves of these opportunities.

When I Think of Seraye*

By MILTON STEINBERG

I HAVE been thinking a great deal of late about Seraye.

What, you will ask, is Seraye?

Seraye is a village situated in the Lithuanian County of Suwalki, just to the east of the old German frontier.

And what — to paraphrase Hamlet— is Seraye to me or I to Seraye?

Seraye, as it chances, is the town whence my family stems, where my father was born, from which he set forth at the ripe age of ten to continue his Talmudic studies at more conspicuous seats of learning — a venture which ended up, after many wanderings, physical and spiritual, in this land.

I say that I have been thinking about Seraye a great deal of late, and for a compelling reason. I cannot think about

* This article is an address delivered by its author at the rally of the Women's Division of the United Jewish Appeal held in the Waldorf-Astoria Hotel, New York City. It is, however, more than a piece of propaganda. It is a stirring expression of permanent Jewish values.—EDITORS.

of Europe's Jews: the six million dead, e one and a half millions of walking eletons. Such numbers are too large for e to embrace, the anguish they repre- nt too vast for my comprehension. And I think of Seraye instead.

Now since, in all likelihood, there is t another person in this auditorium no has even so much as heard of Se- ye, I would not have ventured to speak it, were it not that each of us has a raye, some place of origin abroad from nich, as the case may be, we or our rents, or grandparents or remote for- ars set out for the new world.

These Serayes may lie in Germany or rance or England or Hungary or Poland ther than Lithuania; they may be large ies rather than villages. In any event ey are places toward which we feel me personal bond, and constitute there- re a handle by which we may the more adily and vividly lay hold of the agony Europe today and of the even deeper ony of Europe's Jews.

Let me then speak to you of Seraye, d do you, as I speak, translate it into its uivalent in your own lives. So we will ake real and concrete for ourselves the rgest and most terrible tragedy in all corded time.

is Was Seraye

Let me confess here and now that, hav- g been born in America, I have never en Seraye, let alone set foot on it. And t I am sure I am well acquainted with I know it from the tales told me by y father, from descriptions of similar wns in books like Irving Fineman's *ear Ye Sons,* and Maurice Samuel's *'orld of Sholem Aleichem,* from the itings of its inhabitants, and most of , from the kind of people it produced. I know for example of Seraye that, ough it was a tiny town, it made up in verty for what it lacked in size. Even in its best days it was so poor that black bread and herring brine often made a full course dinner.

I suspect too that physically Seraye left something to be desired. Its houses were ramshackle, its streets unpaved. It was, all in all, a slum.

It had its limitations, Seraye did; but it had its virtues also, and quite extraordinary virtues.

There was piety in Seraye, intense, pure and exalted.

There was learning in Seraye, and reverence for learning. Bread might be scarce there, but not books. That village of near beggars supported a system of universal schooling and maintained a scholarship at Volozhin, the great Talmudical Academy of the district.

What is more, the townspeople of Seraye, as befitted disciples of the Scriptural prophets and rabbinic sages, had a keen sense of justice, so keen that, according to an ancient practice, anyone who had been wronged was entitled to interrupt public worship, holding it suspended until the inequity had been righted.

And it was a merciful place. The poorest of Seraye, even those who themselves lived on alms, gave something regularly for sweet charity's sake. Nor was its philanthropy merely formal. It sprang rather from spontaneous compassion, from that sense of *weltschmerz* which created the Hebrew phrase: *tsar baale hayyim,* "the pain of all living things."

And it was a place of a great spiritual earnestness.

Do not smile when I say this, but Seraye was very much like Boston and Concord in the days when New England was in flower.

The Kabbalist of Seraye, probing the mysteries of transcendentalism, what was he but a Hebraic Emerson? And the *Parush,* the scholarly recluse, was he not

another Thoreau whose Walden chanced to be a corner of the *Yeshivah?*

That is why Jewish immigrants to this country came so quickly to understand Americanism. They needed only to translate the spirit of Seraye into English.

This Befell Seraye

And now Seraye, at least the Jewish part of Seraye, is gone, wiped out, expunged by a ruthless hand almost to its last trace.

To be sure, I have no specific information about its fate. We do not yet know in detail what befell cities like Vilna or Suwalki. How then shall we have heard concerning villages?

And yet it is safe to venture a guess. After all, when evil men went about destroying a whole world, it is unlikely that they spared one tiny and insignificant corner of it, especially evil men so efficient in their wickedness.

Seraye is no more. Of that I am certain.

Its old, old synagogue where my ancesters for uncounted generations worshiped God, is in ruins.

Of its Academy, where my father studied, nothing remains.

The books it composed and treasured, for which it dreamed, scrimped and saved, are now ashes.

Even its cemetery where my forefathers sleep has, I suppose, been erased.

And as for its Jews, of whom there were about two thousand in all—men, women and children, some saints, some sinners, some learned and some untutored, some wise and some foolish, but all eager to live, all undeserving of the fate which overtook them—I do not want to think of them. Especially I do not want to think of how most of them were done to death.

Yet think of them I must.

For, some of those Jews still live.

How many?

I do not know, of course. No one knows. Perhaps no one will ever know.

But there are probabilities and presumptions on which one can calculate.

We have learned for example that Jews in small towns fared much worse than those in the cities. They were so much more easily detected and apprehended: their opportunities for concealment were fewer. Besides, the non-Jews of Seraye long schooled in anti-Semitism, would seem to have helped the Nazis in their job of extermination.

Let us, however, be optimists and say that, of two thousand Jews, as many as twenty came through alive.

Seraye's Survivors and I

These twenty Jews haunt me.

In the first place, I cannot figure out why they are they and I am I. Through what merit of mine am I safe, secure, free and light in heart whenever I watch my wife going about her household duties or hear my children laugh as they play? And what was their offense that they are cold, naked, hungry, haunted by horror? I simply cannot puzzle out what sin they committed so horrible as to merit the torments meted out to them: to look on while one's wife disappears into a death train or gas chamber, to see one's children spitted on bayonets or to ponder their slow starvation, their bellies waxing great with bloatedness, their arms and legs turning match-stick thin, their bodies growing feeble with lassitude until life and death can no longer be told apart.

That is what haunts me: the thought that there, but for the grace of God and a capricious decision made by my father, but in any case through no virtue of

ne, there go I, there my wife, there children.

This thought, this morbid vagary if u prefer, takes on further poignancy en I reflect that, though I did not ow them, some of those twenty Jews y very well be my remote kin. Who ows? Perhaps they bear the names mmon in our family — the Samuel to iich my father answers, the Shraga ivel, or Philip of one of my American usins, the Jonathan of my son. What is re, being kin to me, they may actual- resemble members of my family in th appearance and character. Perhaps e of them is short, limpid-eyed and ntle like my father. Perhaps another, little girl, is fair-haired, blue-eyed, and licate as my Aunt Sarah was said to ve been in her childhood, as her little nerican granddaughter, Alice, is today. That is why these Jews haunt me; I el that I know them and their lot. After all, are they not flesh of my sh, and blood of my blood?

e Plight of the Survivors

Twenty out of two thousands are still ive—if a word so suggestive of joy, gor and hope can be applied to human reckage.

Twenty out of two thousand, and these attered to the four winds. A few are in lzburg in the American zone of oc- pation, several in Bergen-Belsen in the itish, one or two in Italy, a couple in rance, one in Siberia, and one, of all aces, in Shanghai.

And only yesterday a strange wonder curred. Two Jews of Seraye wandering e streets of the internment camp at heresienstadt unexpectedly came face to ce with each other and cried out in e voice, "Merciful God, are *you* still ive?"

And then they wept heartbroken with the joy of a familiar face and the inconsolable grief of memory.

But the dispersion of the townspeople of Seraye is the least of their ruin.

Not one of them is sound in body. The starvation, torture and terror that wasted their frames, have ulcerated their stomachs, poisoned their kidneys, hardened the arteries of their brains and hearts, rotted the teeth out of their mouths, and so crippled and stunted their children that six-year-olds are often incapable of walking and ten-year-olds may be mere babies in structure. Nor is any of them "rosy cheeked"—unless it be with the flush of consumption.

Only one or two among them are actually insane. But everyone of them is at least touched with madness — and some cannot sleep for the terrors that come in dreams by night.

Not one of them has a single garment beyond the rags on his back, the broken shoes and burlap wrappings on his feet.

Not one has a single possession—neither watch, nor fountain pen, nor scarf, nor coin.

Not one has a home, or shop, or a tool of his trade.

Not one has a newspaper to read, a prayerbook from which to worship God, a religious calendar to tell him which days are Sabbaths and Holy Days, a synagogue in which to pray.

Their children are unschooled, their young people untrained in crafts and skills.

Mention anything pertaining to life and its graces and they do not have it.

The Three Who Would Return to Seraye

Of the twenty Jewish survivors of Seraye, three want to go back.

After all, one cannot stay in an internment camp forever.

And who knows, perhaps in Seraye by

some miracle one will come upon a dearly loved and long despaired of wife or mother or child or friend.

Perhaps something remains of one's former home, or shop, or library or synagogue.

Then, too, there is the unfinished fight for freedom in Seraye—including freedom for Jews.

Besides, Seraye is home.

And so they are on the move—a tottering old woman from Switzerland, a young man from Lublin, a girl from a camp in Germany, half labor camp and half brothel.

These three need to be sustained now. Once they set out for home they will need more: provender on the way, protection from anti-Semites as they travel, Polish anti-Semites whom the Polish government has been unable to suppress, and Lithuanian anti-Semites whom not even the Soviet Army has brought to heel.

When they arrive at Seraye, the odds are the husband, wife, brother, friend will not be there. The home will be gone, the shop gone, the synagogue gone.

Then they will begin to require our help in earnest. They will need houses, shops, books, tools and since not so many as ten Jews are left to form a Minyan, they will need a synagogue at least in Suwalki, the county seat.

Of all the things they require both for the present and the future, they will have none unless we give it to them.

Which means the fullest support to the Joint Distribution Committee — the first participant in the United Jewish Appeal.

The Seventeen Who Will Not Return

Of Seraye's Jews, seventeen will not go back to Seraye.

They will not go back for any one of many reasons; because they know that nothing remains in Seraye to which to re turn; because they can never again trus their neighbors who joined with the Naz against them; because the streets o Seraye cry aloud of rape, murder an torture; because, despite all the effort of the Red Army, there is more anti Semitism in Seraye today than ever; be cause they are tired of defending them selves and apologizing for themselves because they want to live normal lives.

Whatever the reason, they will not g back to Seraye.

Of these seventeen Jews, three hav set their hearts on America. Thoug thanks to the quota system, only one wi be so fortunate as ever to get here.

But for that one, American Jewry mu be prepared, not only for his own sak but so that other lands may be encour aged also to open up their doors to home less Jews. Which means the fullest sup port to the National Refugee Service— the second element in the United Jewis Appeal.

The Fourteen Who Will Set Out for Palestine

And as for the rest, fourteen out o twenty, they will go to one place, an one place only — to the land of thei fathers, the place where refuge was prom ised to them by the nations of the world to the Jewish Homeland, Eretz Yisrae

Some are going to Palestine becaus there is literally no other place on eart for them; others because that is the onl place where they are really wanted; sti others, because, long before the Worl War, most of them had been made Zion ists by the Jewish tradition, by the drea of a Judaism reborn and of historic Jew ish ideals incarnated in the land whic first gave them birth.

Observe, I do not say that they wan to go to Palestine; I say they *are* goin to Palestine.

)y are going and nothing will stop

)y will not be stopped by broken
ss whether British or American.
)y will not be stopped by force of

)y will not be stopped by inane,
ess, time-consuming and, therefore,
vouring investigations.
)y will not be stopped, these Jews
aye.
I am proud to say they are not
stopped.
of them, a young vigorous man,
n now on a schooner Palestine
An old couple who wondrously
not only survived but remained un-
tted, are trudging their way to a
lav port, where, rumor has it, pas-
an be found. Two orphaned chil-
n France scheme by day and night
hey will make contact wtih the un-
und railway.
y may not all succeed, these Jews
aye. Some may be drowned when
destroyers overtake their little
Others may be shot by British
ne guns.
most of them will get through, and
They will get through because
nust, because the alternative is slow
They will get through because the
is on their side. And the right will
orever be denied. They will get
h because they are going *home*.
y will get through. And when they
e shall be able to rest more easily.
nly will they know at last what it
to be welcome and wanted, they
e participants in one of the most
nt, creative and idealistic enter-
of modern times, the rebuilding of
ewish National Home in Palestine,
nterprise which has revived, en-
, cleansed and modernized, for the
t of *all* its inhabitants, a land long poverty stricken, sterile, retarded and disease-ridden; which has established an outpost of political and economic democracy in the feudal medievalism of the Near East; which has blazed trails toward more equitable and cooperative forms of group life; which has evoked an infinitely rich and colorful revival of Hebraic culture; which has converted Jews like the survivors of Seraye from pauperism to stalwart self-reliance, from a burden to themselves and a problem to the world into a social asset for all mankind.

All these wonderful things can and will come to pass—provided we do our fullest duty by the United Palestine Appeal, the third constituent agency of the United Jewish Appeal.

The Appeal of the Jews of Seraye

Let us think, then, on these twenty Jews of Seraye, and on the Jews of your own Serayes, human beings like yourselves, your own kith and kin. Let us reflect on the unspeakability of their present misery, on what they need to return to Seraye, or to come to America, or to go to Palestine. Can we delay for a moment our work of deliverance? Can we give to the United Jewish Appeal calculatingly, stintingly, on any scale less than our resources or their anguish?

We can, of course. It is physically possible for human beings to behave like beasts. But the one who so comports himself, if he has the least intimation of conscience, will not look comfortably into a mirror or ever think happily of the God who made him, singled him out for good fortune and bestowed on him so many benefits which he merits so little.

The Jews of Seraye, and of ten thousand places like Seraye, look to the United Jewish Appeal, that is to say, to us, for deliverance. That deliverance must be, and I am sure will be speedy and full.

Our Duty to the Jews of Seraye

Such are my thoughts of Seraye.

With them and in their wake come all sorts and conditions of feelings.

Sometimes, when I think about Seraye, I am ashamed to be a human being, ashamed to be a member of a species which could perpetrate the evil done to Seraye, and almost as much ashamed of the supposedly good people of the world who stood by when the evil was being perpetrated, and who stand idle now.

Sometimes when I think of Seraye and its survivors, I burn with indignation against those British statesmen who, after a war fought for the sanctity of covenants, so pervert their country's promises that the Jewish Homeland is today the one place in the world from which Jews are debarred simply because they are Jews; sometimes I wince for President Truman, who before the last national election felt Jewish needs sufficiently to promise an open door to Palestine, but who, elections over, blandly announced that he had changed his mind—a change in which happily and honorably the United States Congress refused to follow him; sometimes I just turn bitter — bitter against politicians, whether British or American, who fiddle with investigating commissions, looking into facts that are matters of common knowledge, while lives nine-tenths broken are altogether destroyed.

Sometimes, when I think of Seraye, I want to hurl hard words at God, that terrible saying of Abraham: "Shall the Judge of the whole earth not do justice," that soul-searing inquiry of the prophet:

> "Thou, too pure of eyes to behold evil,
> Thou that canst not look on oppression,
> Wherefore hast thou looked on when men did treachery
> And did hold Thy peace when the wicked swallowed up the righteous?"

Sometimes, on the other hand, I wa to slip into some synagogue and say Ka dish, the prayer for the dead, not t familiar Kaddish but the *Kaddish sh Hasidim* the Saints' Kaddish, as solem as the other but with its grief m brightly illuminated by hope. I want stand up and cry out over Seraye, o its dead, over its handful of living:

> *Yitgadal v'yitkaddash shmeh rabb b'olmo di hu atid lehithadata. . .*
> "Magnified and sanctified be Go great name, in the world which is to create anew, in which the de will live, and life be eternal, a Jerusalem be rebuilt, and its shr restored and heathenism be upro ed and the worship of the true G be set in its place, when the H One blessed be He, will establ His Kingdom. . . ."
> *Baagalah uvizman kariv va-imru am*
> "Speedily and at a near time, and ye, Amen."

Such are the mingled emotions t attend my thoughts of Seraye. through them all moves a two-fold re lution that is always with me, that ne falters nor fails, no matter what else may be thinking or feeling.

I am resolved that, so far as lies wit my power, those Jews of Seraye sh at long last, have justice done them.

Which means, that those who want go back to Seraye shall have the right do so without hindrance, and shall joy security, freedom and equality, wh they have come home at last; wh means further that those on the ot hand who want to go to Palestine sh have *that* right without hindrance shall enjoy security, freedom and equ ity when *they* have come home at

This is one resolution.

And the other is that, so far as within my power, those Jews shall h everything they require to survive

build their lives; that at no moment, can prevent it, will they lack for , clothing, shelter, medical and psyric care or the things that minister ne spirit.

all I attempt to catch in two words, st two gestures, all the complex, e, terrible and exalted things I think feel when I think of Seraye and its , living and dead — thoughts and ngs which I know you share since you would not otherwise be worthy to be fashioned in human form or to be called Jews?

We feel together, you and I, the will to *fight* and the will to *give,* to fight until justice is accomplished, to give until mercy is done.

These then are our final and deepest thoughts in all our thinking about Seraye, your Seraye and mine.

FIGHT — and GIVE!

e Bible as a Source for Titles

By ALFRED J. KOLATCH

APPROXIMATELY a decade ago (July 6, 1935) of the few articles in recent years to with the subject of "Titles" apred in the pages of the *Saturday Re- of Literature.* In it, Irving Heyne, author, pointed out that since 1900 e has been a growing tendency to use tations from the Bible, Shakespeare, other sources of literary merit, as s for books. Some of the better known otural titles which he lists are: The den Bowl (Ecclesiastes 12:7) by H. es; The Silver Cord (ib. 12:6) by S. vard; The Green Bay Tree (Psalms 35) by L. Bromfield; Giants in the th (Genesis 6:4) by O. E. Rolvaag; ep Not for the Dead (Jeremiah 10) by M. Matveev; Beauty for Ashes iah 61:3) by G. Hill; The Powers t Be (Romans 13:1) by A. Cannon; Not Built With Hands (2 Corinthi- 5:1) by H. C. White.

More recently (June 13, 1942) S. E. man wrote an article for the *New ker* entitled, "How Green Is My True- 's Title," in which he spoke for an amed committee of scholars engaged selecting the outstanding book titles the season. Hyman proceeds to point out some of the most silly, irritating, revolting, nauseating, unoriginal, ungrammatical, meaningless and ambiguous titles that we have ever been unfortunate enough to see grace the cover of books. To record just a few about which we will probably agree with his estimate: Goat Afloat, Folding Father, Never No More, Gold Comes in Bricks, Never Trust Love, Hell on Friday, Forever So Long, And Now I Share With You, Larrish Hundred, Never Come Morning, and To Do.

The Advantage of a Title from the Bible

There is no connection between these two independent articles other than the very vital observation that it is as simple to choose a forceful and meaningful title as it is to select a poor outlandish one. With so many silly and awkward titles afloat on the sea of current literature, it is a sad reflection upon the background and taste of our contemporary authors that the Bible has not been consulted more and more for suggestions in the quest for titles.

The Bible, through every succeeding generation for more than 2000 years now, has proven itself to be not

only a source of religious inspiration and edification, but of information and instruction in such unrelated fields as history, folklore, medicine, and law, as well as other areas of human endeavor. It can also be a fertile field and reservoir of material for the title-seeking author who often is in a fit of despair. A wealth of untapped material lies dormant beneath the covers of those all too often dusty tomes. Not realizing that in it, centuries of wisdom and insight into human nature and the world have been concretized and consolidated into short, pithy and beautiful phrases and verses, authors have sadly neglected this source of sources. The succinctly stated phrases are so often pregnant with thought and understanding that their value is eternal. An author choosing his title from among these gems of literary art and aesthetic greatness is bound to come upon an appropriate phrase which can be taken *in toto* or adapted to his needs. Whether it is fiction or non-fiction, you may count on a search of the pages of scripture to be amply rewarding.

Some Recent Publications with Biblical Titles

Some few authors, however, in the last years, have been wise enough to see the value of the Bible as a source for titles. Among the most recent publications, many of which have been carried for long periods on the "best seller" lists, are to be found titles which have their origin in the Bible. *A Lion Is in the Streets,* comes from the book of Proverbs (26:13), as Adrian Langley clearly states at the beginning of her book. *Valley of Decision* comes from Joel (3:14); *Lower Than the Angels* and *A Little Lower Than the Angels,* from Psalms (8:5); *One God,* from Malachi (2:10); *Behold This Dreamer,* from Genesis, (27:19); *Teeth of the Lion,* from Job (4:10) and Revelations (9:8); *Thou Art the Man,* from II Samuel (12:7); *Behold the Man,* from Zechariah (6:12); *By Bread Alone,* from Deuteronomy (8:3); *Let Us Consider One Another,* from Hebrews (10:24); *What of the Night,* from Isaiah (21:11); *Days Are As Grass,* from Psalms (103:15); *Days of Our Years,* from Psalms (90:10); *Put Off Thy Shoes,* from Exodus (3:5); *Voice of the Turtle,* from Song of Songs (2:12); *The Little Foxes,* from Song of Songs (2:15); and *Army without Banners,* adapted from "Army with Banners" in Song of Songs (6:4).

Undoubtedly, the most drawn-upon section of the Bible are the first eight verses in the third chapter, book of Ecclesiastes. The Cumulative Book Index of 1938-1945 reveals that, in this brief period, eleven different titles have been appropriated from those eight short verses. They are: *Time of Peace, A Time to Be Born, Time to Build, A Time to Cast Away, Time to Kill* (appearing twice), *Time to Laugh* (three times), *A Time to Speak* (twice), *A Time to Die* (twice), *Time for Everything, Time to Mourn* and *Time for Silence.* The Song of Solomon (Song of Songs) is likewise a book that has been pregnant with titles and can be used to even greater advantage if we will study its pages. From verse 12 in chapter 2 alone, two excellent titles have come: *The Voice of the Turtle* and *Time of the Singing of Birds.*

Biblical Titles Contrasted with Others

Are these titles not as attractive and meaningful as any that have appeared on the face of a book? As a matter of fact they are far superior in every respect. The very reason for their superiority rests in the source from which they were drawn. For a title drawn from the Bible carries with it background and possesses a character which has been forged on the anvil of time. Such titles

arely excelled and infrequently ed. Yet, what do we find? We find although Scriptural titles have all advantages over the average title ill be selected by an individual, in st two and one-half years less than recognizable titles out of the thou- upon thousands that were an- ed, have been derived from or in- by the Bible.

ther these facts alone, nor Hyman's grotesque titles, are the only indi- that this reservoir of titles has re- virtually untouched and that the ajority of modern writers have not full advantage of the superior sug- s that the Bible has to offer. Study st of recent titles since 1942 and ame unoriginality and weakness Hyman pointed out, will still be ed. Some of the most utterly fool- nesthetic, and hackneyed titles able continue to appear. The ter and stature of these titles, when red with those of biblical origin, weak and puny indeed. What is ful, original, catchy, or meaningful *He Fell Down Dead, Heart Has Too, Mother Went Mad on Mon- My Mother Bid Me Bind My Hair, Recent Morning, Joe the Wounded Player, Heart to Find,* etc. . . . ny titles have been so often used epeated in different curious forms hapes that it is almost possible to late an amusing game from them. is true of the "happen" titles of forty-one have appeared from 1938 45. (This includes only those be- g with "It".) Especially are the happen" and "can't happen" titles, have been so overworked and ab- in need of "canning" without fur- do. They bespeak, when set up in the dilemma and confusion of our his is how they look when set side e:

It Happened One Day; It Happened One Night.

It Happened Next Tuesday! It Happened on Wednesday.

It Can't Happen Here; It Can Happen Here.

It Could Never Have Happened; It Had to Happen; It Always Happens.

It Couldn't Happen to Us; It Happened to Me.

It Happened in Paris; It Happened in Vienna.

The same is true of the "tomorrow" titles, which it should be fairly obvious, can have no future on the bookcover of tomorrow. No less than seventy-three titles beginning with the word "tomorrow," have made their appearance in the past eight years. Here is how they look when set up in pairs:

Tomorrow Always Comes; Tomorrow Never Comes.

Tomorrow Will Come; Tomorrow Comes Never.

Tomorrow Begins Today; Tomorrow Started Yesterday.

Tomorrow Is a New Day; Tomorrow Is Another Day.

Some Suggestions for Titles from the Bible

The Bible has been declared by many of its opponents to be a dead book. If proof be needed that such a statement is as untrue as it is unwarranted, a comparison of the scriptural and non-scriptural titles listed above should be amply satisfying to the critc. But even greater proof is to be adduced from the beautifully poetic and human verses and statements which might have been used but still lie unsung on the virgin pages of the Book of Books. For in them lies a rich harvest of titles which are second to none. From a careful examination of three books of the Bible (Ecclesiastes,

Proverbs and Song of Songs) which have been studied specifically for that purpose, 175 good titles were selected which might serve admirably on the cover and title page of any book. Some of them are listed below in four very general categories and one unclassified section. The categories are very fluid for it is almost impossible to exhaust all the extensive ramifications of subjects to which a title might apply. One would have to know the exact subject matter of a volume in order to list it under a very specific grouping. Although a number of the titles could easily fit into more than one category, each has been listed only once.

Tragedy of one kind or another (Evil; Oppression; Injustice): They Had No Comforter (Ec. 4:1); Behold the Tears (4:1); Spirit of the Beast (3:21); More Bitter than Death (7:26); Vanity and Vexation (1:14); The Legs of the Lame (Pr. 26:7); The Snare of Death (14:27); The End of Mirth (14:13); Ways of Darkness (2:13); Dinner of Herbs (15:17); Thorns and Snares (22:5); A Deep Pit (22:14); The Hand of the Hunter (6:5); Hold on Hell (5:5); The Way of Hell (7:27); Bitter As Wormwood (5:4); Fear in the Night (Song of Songs 3:8).

Romance (any aspect of the subject; marriage, love). Fair as the Moon (Song of Songs 6:10); Lips Like Lilies (5:13); Lily among Thorns (2:2); Sick of Love (2:5); Paved with Love (3:10); Lily of the Valleys (2:1); Fairest Among Women (1:8); Doves Eyes (1:15); Woman of Valor (Pr. 31:10); Better Than Rubies (8:11); More Precious Than Rubies (3:15); Woe to Him That Is Alone (Ec. 4:9); Two Are Better Than One (4:9).

Economics (good and evil aspects; reconstruction; rehabilitation; labor). The Profit of the Earth (Ec. 5:9); For Whom Do I Labor (4:8); Bread of Deceit (Pr. 20:17); Come, Eat of My Bread (9:
The Revenues of the Wicked (15:
Revenues Without Right (16:8); Gre
of Gain (1:19); Treasure and Tro
(15:16); Inherit the Wind (11:
Grace Unto the Lowly (1:34).

Peace (prospects for world peace; mony and cooperation between indiv als, groups, and nations).

Remember the Days of Darkness 11:9); There Be Just Men (7:4); B than Weapons (9:18); Multitude Dreams (5:7); A Threefold (4:12); Leave It Unto the Man (2: The Congregation of the Dead (Pr. 18); Smoother Than Oil (5:3); Deferred (13:12); Quiet from (1:33); City Without Walls (25:8).

Unclassified Titles:

Virgins Without Number (Song of S 6:8); Our Bed Is Green (1:16); But Comely (1:15); Behold the (Ec. 11:7); The Former Days Were ter (7:10); The Bosom of Fools (7 The Sea Is Not Full (1:7); Daug of Music (12:4); Drop Down the (Pr. 3:20); The Locusts Have No (30:27); Ants Are a People (30: The Tender Grass (27:25); Yet a Sleep (24:33).

This is a slight indication of wh harvest can be accumulated from books of the Bible. What a wealt material can be garnered from a books! It is undoubtedly true tha title does not "make" the book. A book will make its title famous. But equally true that it cannot hurt the ume and may even abet it to a de And if the Bible can be of service ir respect, as it most assuredly can, l use it, and use it to the limit. Le author cherish it as his guide book make it serve him. Through him, it eventually come to serve all of us even greater extent than it ever h the past.

ew School of History Writing in Palestine*

By ERNST SIMON

THE relationship between the Jewish people and ntile nations, has been envenomed from the beginning. Our country be taken by force of arms. Amalek our path and the "seven nations" doomed by us to extinction. Later nia and "Esau" came to dispossess man and "Edom" to enslave us. heart of our dispersed and op- people the frightful notion of " was then implanted. This notion all non-Jewish peoples on one side e Jews alone on the other, as a f secular-realistic confirmation of 's prophecy: "Lo, it is a people all dwell alone."

ditional Attitude Toward -Gentile Relations

political and psychological atti- as vitiated our historical outlook. portunity, for example, existed, be- odern times, for a battle of ideas n Christianity and Judaism, be- the aggressive Church attempted to its religion and its domination the tottering Jewish "house of " The weaker party retorted by in- upon its right to existence and sting a powerful will to live. Juda- as silent, and enforced silence upon dents: not Jesus, but "that man," aul, but "that disciple" were the used in the Talmud, and the less personalities were talked about, the The famous religious disputations e Middle Ages also were forced the Jews against their will. s unnatural relationship was main- tained even in the early days of the Haskalah movement. Solomon Maimon tells in his reminiscences about a Russian princess who took shelter in his father's inn in Lithuania for lack of better accommodation. When the small boy gaped at the queer alien magnificence that had invaded the humble little inn, his father, even while bowing low to the princess, whispered in his ear: "Little fool! In the world-to-come she will clean your boots!" The bow on the one hand and the whisper on the other, outward servility and inward contempt, — these two attitudes (which are really one) were typical of the reaction of many East European Jews to their Gentile environment a century and a half ago and even later.

A change took place in the age of the Emancipation and Assimilation, but it came with such sudden swing of the pendulum to the opposite extreme that it did nothing to improve the relationship between Jew and Gentile. Negation of self to the point of national and religious self-annihilation all too often superseded the inflated though disguised self-esteem of the ghetto.

Zionism and the Normalization of Judaeo-Gentile Relations

In theory, the Zionist movement was intended to bring about a change in this attitude, and, indeed, such a reform was included among its explicit aims. "Normalization," not only of the relationship between the Jewish people and its land but also between Jew and Gentile, was Herzl's dearest wish. He was the first political Zionist who strove to change our relationship with the other peoples, and the Zionist theory took over this aim.

However, theory is one thing and prac-

*is article was written on the occasion Sixtieth Birthday of Prof. R. Koebner, Hebrew University of Palestine, whose ch to Jewish history it discusses.

tice another. The great majority of the Jews in Palestine come from countries where equal civic rights and democratic institutions are lacking. Hence the attitude towards the "Goy" has remained unchanged. On coming to Palestine, these Jewish masses met the English and the Arabs and encountered the well-known difficulties in building up their National Home, which they attribute — rightly in part—to these two alien peoples.. Once again the old attitude has taken on a new lease of life. The profound change promised by Zionism in our feelings toward other nations has failed to materialize.

A very serious problem has thus arisen which is not only psychological, but political. Herzl hoped that the two interrelated processes of normalization—that of normalizing the relationship between the Jewish people and its land and between the Jewish people and the Gentiles—would proceed almost simultaneously, at a rapid pace. It was therefore unnecessary in Herzl's time to give much thought to the problem of priority as between the two processes: whether normalization of the relations with the great world should come before that with Israel's land, or vice versa.

In the meantime we have been forced to recognize that the realization of Zionism is a long-drawn-out process, and that normalization of our relations with the Gentiles is not only one of the *aims* of Zionism, but also one of the *conditions* without which Zionism cannot be established or maintained. The delay in the realization of the Zionist ideal has involved us in a vicious circle. The situation that developed in the diaspora still obtains in a more acute degree than ever in Europe, and perhaps also in America, and in a milder, but none the less pronounced, degree even in Palestine. This in itself prolongs the life of the diaspora psychology in relation to the stra
And the preservation of this psych
once more blocks the progress of our
tical activities in that it prevents us
recognizing the real forces that a
work in the world today, and so hi
the very process which is intende
wipe it out altogether. And so the
comes full circle.

How can we extricate ourselves
this difficulty? I know of two n
one very powerful but not within ou
trol, the other weaker than the firs
at our disposal. The first is the po
experience which shows us our
strength and its limits and teaches u
sense of historical dimensions tha
lost perforce during our long and u
tled national existence. But this is a
painful lesson to learn, and one
teems with disappointments and disa
Hence there is room for the second n
which can expedite the desired p
to some extent, namely: theoretical
of the history of the nations and
true character under the guidance c
partial scholars who link their lives
destinies with the Jewish nation i
making. Outstanding among these
ars is Professor Richard Koebner, h
of the Chair of General Modern H
in the Hebrew University, who rec
celebrated his sixtieth birthday.

Professor Koebner's Contribution before Coming to Palestine

When Professor Koebner was ir
to come to the Hebrew University
twelve years ago, he was ripe in
respects for the function outlined a
but not in all. Behind him he had a
25 years of teaching medieval and
ern history in the University of Br
and a series of important publicatio
three branches of his subject—the H
of Colonization in the Middle Age
Philosophy of History, the Evolutio

rn English Spirit. When these re examined, it is seen that their s not been achieved at the ex- exactitude or intensity of re- n the contrary, there are pre- lledge and discerning criticism relevant sources. Koebner's cal writings reveal the in- of his teacher Hoenigwald school of the "psychology of and of his close friend, Profes- Guttmann (now of the Hebrew), to whom he dedicated his k, *"Die Anfänge des Gemein- r Stadt Köln,* 1922." (Com- iigins of the City of Cologne). an style, which differentiates be- most delicate shades of mean- as so closely related as to be entical, shows that the writer e in art, poetry and music.

erefore no accident that Koeb- ish activities abroad were con- mostly on the Breslau Society Advancement of Jewish Art. contributor to the *Zeitschrift eschichte der Juden in Deutsch-* s new series after 1939. Despite ish interests, it was still an open twelve years ago whether this scholar would render to the University the vital service of general history according to the nts specified above, impartial- one hand and personal identifi- th the life and destiny of the the other.

Contribution as in the Hebrew University

me has arrived when it is pos- ive a very positive reply to this Koebner's years in Palestine n very fruitful in all three of his research work. His studies zation have been summarized in on "Colonization and Settlement in Europe," which has been published as the long opening chapter in the first volume of the monumental economic history of Europe issued by the Cambridge Universty Press. In the field of the philosophy of history, he has written a penetrating essay on the *Object of Scientific Historiography,* which is included in *Hagut,* a book dedicated to Professor Hugo Bergmann of the Hebrew University. In the same field he has also completed a book on the problem of periodicity and of the self-evaluation of historical periods in general and of periods of change in particular. I have been privileged to read considerable portions of this book in manuscript, and find that it promises a comprehensive solution for this complicated problem. As for the evolution of the English spirit, Koebner, since living in Palestine, is more than ever inclined to study British imperialism both in order to elucidate the concept and to show the development and function of this form of imperialism itself.

The articles he has published on this subject in Hebrew journals (*Gilyonot, Hagalgal,* and *Bayot*) have not been accepted by many of us as unimpeachable doctrine. But these writings have infused a serious tone into a discussion that has not seldom been characterized by an excess of demagogical rhetoric and ignorance of the facts. With the same objectivity Koebner has approached the Jewish-Arab problem from the viewpoint of the mutual relationships between these two peoples in Palestine. This sense of responsibility towards the Yishuv and the Jewish people impelled Koebner to prepare a very carefully edited Hebrew version of H. A. L. Fisher's "History of Europe." This six-volume work* now serves the student youth and the intellectuals of Palestine as their main source

* Published by Mosad Bialik for Massada, Tel Aviv. Translated by Jacob Kopelowitz.

of historical knowledge. We have here much more than a faithful translation of a fine and progressive book. The editor has made a contribution of his own by preparing revised bibliographical lists for each volume (which include the few Hebrew works available on the subject), by drawing up excellent synchronomous tables which also give the most important dates in Jewish history, and in Jewish cultural history in particular, and by writing an original essay on "Europe in 1935-39" as an appendix to the final volume. He has also served Palestinian readers by providing them with Hebrew translations of Macaulay's essays on India,* which are supplemented by an illuminating epilogue of his own on "Macaulay the Historian and His Essays on the History of India," in the form a lively debate between the critical modern historian and the fighting historian-publicist of an earlier period. Only the reader who turns back from the epilogue to the essays themselves can derive from the little book all that it has to offer with the guidance of its editor.

Koebner, the pedagogue, whose students continue to seek his company even after they have become teachers themselves, has shown a very active interest in the most original educational project ever undertaken in Palestine — Youth Aliyah. Miss Szold often sought his advice, and a student of his, J. Turi, with his collaboration, compiled a textbook on modern history for the use of Youth Aliyah leaders and their pupils.

Rich as is the harvest of Koebner's years in Palestine, the future seems to promise even greater achievement. In his English work on "Colonization and Settlement in Europe," he discusses the attitude of the Germans towards the ing of land (uprooting primeval f for example) with which for many turies they were unfamiliar, and the words of Joshua to the childr Joseph: "If thou be a great peopl thee up to the forest and cut dow thyself there. . . ." In a detailed d sion of Tacitus on Germany, whi contained in the same book, he en the methods of Eduard Norden h original approach of his own in or extract a kernel of fact from the phorical and allusive rhetoric o Roman historian. Koebner's sense o seems to have become all the more after his victorious grapple wit guardian angel of the Hebrew guage, which is so rhetorical figurative. The introduction to work contains a passage, in whi makes the point that "the historia the Middle Ages tell us much abo negative side of the history of settle that of destruction and devastatio only in a few rare instances do they tion the constructive processes." ner's whole book is an effort to good this lack. Wars find but little in it, and "constructive" colonizati ceives the lion's share. And now ner is himself living in a country o structive settlement. As a scholar critic he would no doubt reject any and premature comparisons out of but one may venture to hope that the help of Koebner and his colle and associates who think as he d may be possible to create a new of historiography in Palestine tha teach us to view ourselves and ou tional enterprise within the framew world history as a whole, and so h to gain for the Jewish people the it merits.

* Published by Schocken. Translated by M. Ben-Eliezer.

Music Notes

By JUDITH K. EISENSTEIN

ON January twenty-ninth in Times Hall, the He-tts Committee presented its new o the New York public. The *Arts Singers* are a professional about fifty fine voices under the p of Max Helfman, who has be-own in this city both for his work gical Jewish music and for his onducting. This is the first time years that we have had a full of Jewish choral music on a pro- level outside a synagogue. It is time in as many years that we d a full-size chorus of this qual-er than a small group of singers. lfman selected his material with re and organized it into three rep-ive groups: music of the Bible, f the Synagogue, and music of d. He wisely allowed for two solo es, affording a variety both of and material. For all these rea-is was a serious concert and a accomplishment of the Commit-its sponsors, the American Zion-th Commission and the Histad-ith.

in the light of that accomplish-at we wish to consider the pro-ere. First, how did this particular stand up, judged objectively and on its own merits? Secondly, omise does it hold as a contribut-or to Jewish music and to Jewish

evening began wtih a cut version r Guttmann's Oratorio *Bereshit*. this writer's first hearing of this music, but the oratorio was presented in full in this city several years ago, and reviewed in these columns by Jacob Weinberg. We will therefore report only the general impression of this performance. It was interesting music, well presented. The handling of long unison passages by the chorus, in recitative, was skillful. The baritone solos were rendered with the quiet dignity required by the text. The choral sections all seemed to be geared to a terrific excitement, and to abound in climaxes, with never a pianissimo or a gentle passage throughout the work. We felt badly the need of a libretto, or at least an English condensation, to help us follow the text, since it was almost impossible at times to discern what words were being sung, or to determine why certain texts had been selected. (For example, why did Guttmann follow "And it was evening and it was morning of the sixth day" with the Psalm, "Lord, what is man, etc.") This difficulty cannot be ascribed to poor diction on the part of the chorus. It was nothing less than a *tour de force* to sing the Passacaglia, a text from Isaiah and Psalms at a rapid tempo, wtih a syllable to every tone almost throughout. The rather artificially contrived chorus, *"Lamnatzeah Mizmor Ledavid"* did not come through at all. Here again, this seemed to us, to be due to the weakness of the composer rather than of the chorus. Good use of the pentatonic scale can sound Hebraic. Here it sounded like fake Chinese theater music. The most successful sections of the oratorio seemed to us to be the recitative

which was probably derived from some Biblical mode not in the Ashkenazic tradition, and therefore unfamiliar.

The oratorio was followed by two selections interpreted most beautifully by Martha Lipton. She sang the lovely "Song of Songs" by Saminsky with a caressing, sensuous quality. To Bernstein's "Lamentation" she gave tragic intensity.

The music of the synagogue was one of the weaker sections of the concert. It is true that the soloists who had prepared with the chorus in this section were absent or somewhat incapacitated because of illness, and last minute substitutions may very well have thrown the group off key. But the music seemed inherently uninspired and dull. It was to this hearer at least, lacking in profound religious quality, in warmth and in Jewishness. We felt that here was trading on "big names," and the ineffectuality of potboilers.

The real low of the program was touched in the group of solos by Mr. Loechner, who stood before the audience with a book in his hand reading the texts of popular Palestinian songs. This may not have been so startling in the case of Wolpe's song, (*Perah ki Parah*) which may become interesting in study, but which was curious and incomprehensible at first hearing. However, the three remaining songs, songs of the people, songs of workers, — good songs, and well arranged by Aaron Copland, Darius Milhaud and Kurt Weill respectively—required a sincerity and something of a dash; instead of which they were given the strict pedantic attention of an old-fashioned *Lieder* singer, with a half-hearted attempt at a flourish here and there. It took a energy of Mr. Helfman, and all the of his organization to lift the pall. closing group included a charmin rangement of the Shavuot song "S *al Ketefenu,*" an over-elaborate v of Nardi's sweet shepherd song, *Givah,*" and three rather cheap but popular tunes.

The unevenness in performance w be expected in a first presentation. stiffness of tone and lack of mello may be due to newness, but pro stemmed in part from the quality o Helfman's conducting, which seeme tended for instrumental music rather choral. We will be forgiven, we ho we say that a kind of Teutonic s ness pervaded the evening, (with notable exception of Miss Lipton's sin and the program could have ben with a healthy dose of *"Ostjüd* vocality.

However, Mr. Helfman has do heroic job of organization. He has ated an instrument, a medium thr which we shall hope to hear many choral compositions. It was good en to catch the interest of musical y and should serve as an incentive to posers who would like to write J choral music of a more advanced than can be handled by amateur g or synagogue quartets. Such an i ment is worthy of perpetuation, if handled properly, and if it is given the hands of a variety of conducto imbue it with some of the qualit lacks.

Theatre Notes

he King and Shalmai the Cobbler

ON THE KING AND SHAL- THE COBBLER, by Sami nan, translated into Hebrew by ı Alterman, directed by Edwin r, produced by Pargod, the Division of the Hebrew Arts ittee, at the Dramatic Work- New York, N. Y.

THE Hebrew Arts Committee has graduated to y. Upon seeing the recent pro- of "Solomon the King and Shal- Cobbler" at the Dramatic Work- New York City, this writer felt irst time, that the Hebrew stage country had produced a work uld be judged on its own merits. er years, those of us who have ncerned with the development of art in the United States greeted anifestation of Hebrew artistic y, no matter how poor in qual- a patriotic pat on the back. Our was circumscribed by the fact wanted to do nothing that might ge future efforts. Happily, the der review can be judged on its nd needs no apology. For al- the play is no great work of art, les good entertainment.

on the King and Shalmai the by Sami Groneman, is a delight- natization of a folk tale about the ences of a brief interchange of tween Solomon and Shalmai, a bler who bears a striking resem- o the king. Each gets his taste of of the other, and each is happy n to his own station in society, e worse for his experience.

The play was originally written in Yiddish. Without a knowledge of the original, it is hard to judge to what extent Nathan Alterman's translation is true to it. The Hebrew appears to flow easily, being phrased in biblical style and spiced with excerpts from the biblical books attributed to Solomon, the Song of Songs, Kohelet and Proverbs. Here and there one hears Yiddishisms.

The action is fast, helped by a dialogue which avoids lengthy speeches that might tend to slow the pace. After having experienced several dull hours at previous Hebrew performances, it was pleasant to sit back and wait with expectation for the next scene.

The acting, with the exception of occasional burlesquing, is on a high plane, certainly the highest seen on the Hebrew stage in this country since the days of Habimah's visit. Benjamin Zemach and R. Ben-Ari make a fine pair in the title roles. They are ably supported by Shifra Baraks as Bath-Sheba, Yedida Stoff as Nofrit, an Egyptian princess and one of Solomon's wives, Chava Feifel as Naama, Shalmai's wife, Max Bernblut, as Chanun, Solomon's overseer, and a large cast, each of whom contributes to a well-rounded performance. The dancing was of little consequence, due perhaps to the small stage.

One wishes that Jews throughout the country could have the opportunity to see this *Pargod* production. Regardless of whether or not they understand Hebrew, Jewish audiences would enjoy it. Quite a number of non-Hebraists were present at the Dramatic Workshop presentation and were thrilled at what they recognized as a living Hebrew art.

JACK J. COHEN

CORRESPONDENCE

A Unitarian Minister Discusses Proselytism

Sirs:

May a Christian minister presume to comment upon that interesting exchagne of letters by Rabbis Louis Feinberg and Ira Eisenstein in your issue of January 11 regarding the subject of "The Jewish Attitude to Proselytizing"?

I have long held and maintained that Judaism should not be called a missionizing or proselytizing religion in any commonly accepted or popular use of that term. Of course, if you mean by *a missionary religion* a faith that welcomes converts, that is ready to share with others the riches of its moral teachings and spiritual inspiration, then indeed Judaism always was and still is one of history's greatest "missionary" religions. However, I do believe that in quoting both Dr. Moore and Dr. Schechter, Rabbi Eisenstein misses the point which I find well expressed in the Old Latin saying, *"Si duo idem faciunt, non est idem,"* i.e., "when two do the same thing, it is not the same thing." This *bon mot* seems to me particularly applicable as regards the use of the terms *proselytizing* and *missionizing* when used in connection with such zealously missionary faiths as Christianity and Mohammedanism on the one hand, and Judaism on the other. And especially is it true that when Christian and Jew speak of proselytizing, they do most definitely *not* mean the *same thing,* except in a very general sense.

The fundamental difference between Christian and Jewish "missionary" enterprise, so fundamental, it seems to me, that the identical term applied to Jewish and Christian "proselytizing effort" only makes confusion worse confounded, appears very clearly from the expressions of religious universalism common to both Judaism and Christianity. Take Micah's famous words, "Let all the peoples walk each one in the name of its God, but we will walk in the name of the Lord our God" (4.5), or this saying of the Rabbis, "the pious of the Gentiles have a portion in the World-to-Come," and contrast them with these quotations from the New Testament always referred to when the Christian proudly vaunts his particular type of religious universalism, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life," (John 3, 16), or "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," (Mark 16, 16) or this *locus classicus* from Peter's speech in Acts 4, "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved," the reference being to "the name of Jesus." Would Rabbi Eisenstein claim that these types of "universality" are the "same" and that missionary efforts undertaken in their name could possibly be the "same"? Has Judaism ever claimed, as Christianity always has an does, that "unless you accept our creed mit to our baptism, and walk our wa are hopelessly damned?" If it hasn't, t cannot, by any stretch of the imaginati called a "proselytizing or missionary rel that can be bracketed in the same ca with either Christianity or Monhammed

And does not Rabbi Eisenstein prejud own case when he declares that "as a the Jews did not organize missionary e tions to go out and convert"? But suc ing out to convert" *as a rule and sacred tion* is precisely what distinguishes a ger "missionary" religion from the type of selytizing" faith that "welcomes convert refuses to brow-beat and intimidate othe accepting its creed and way of life.

When Rabbi Eisenstein says that "the tians want us to be missionaries," he i pletely in error. Except for a small m of liberal Christians, such as the Unit who, while themselves decidedly not sionary" in the ordinary sense of the readily grant to all faiths the liberty t pagandize their message, the great majo Christians would not only *not* welcom ish missionary enterprise, but would vi resent it. They most emphatically *do* in "Judaism for the Jews" and in "Chris for everybody, including the Jews." If Eisenstein wants a simple practical pro my claim, let him or any other rabbi publicize "regular classes for those G who want to know more about Judais may wish to become converts to the f Israel." Of course, such things are being larly done by Christians of all denomin except the liberals; but I guarantee Eisenstein an experience of thorough sionment and disappointment should h use his legal, moral, and spiritual right dertake any such "missionary" effort half of "converting the Christians to ism." Has he forgotten that the early as well as the church of the Middle Ages stringent laws against all forms of "h and that among these the "Judaizing was made the particular object of the attention" of the Holy Office? Wou churches of today react differently? I it to Rabbi Eisenstein's imaginatio knowledge of history to give the answer

I agree that Judaism may be called a sionizing" religion, but only in a ve stricted meaning of that term. Howe "missionizing" and "proselytizing" mean they so obviously have meant and s mean to Christian and Mohammedan such terms should not be applied to J except with very definite qualification these, I feel, Rabbi Eisenstein has not

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Flabtush Unitarian C
Brooklyn, N. Y.

SUPPLEMENT

In the Reconstructionist Movement

This supplement is a new feature which will appear at intervals in our magazine keep those who are interested in our movement informed about Reconstructionist tivities. We feel that the movement can be strengthened by keeping its members formed about what is being done to advance it on a local as well as on a national ale. We invite our readers to submit to us items of information about their own econstructionist activities, as well as suggestions and comments. EDITORS

AN-CHAPLAIN CONFERENCE

Jewish Reconstructionist Founda- nc., administrative agency of the tructionist movement and publish- *he Reconstructionist,* is sponsoring erence of chaplains and veterans day afternoon and evening, March t the building of the Society for dvancement of Judaism, 15 West treet, New York City.

aps for the first time since the end war, Jewish chaplains, veterans, en still in the service will meet to- to exchange ideas, discuss experi- and attempt to find solutions for ns which war conditions have re- There will be full opportunity to r all phases of these problems. over-all subject of the gathering is ewish Veteran in Post-War Amer- On Sunday afternoon, matters af- American living will be examined. Harry Essrig, formerly of the in Corps of the U. S. Army Air and recently returned from ser- the European theater, and Mr. Frankel, also recently returned European service, will present the , "Re-education for American Liv- Their presentations will be from the of view of the chaplain and vet- espectively. Chaplain Aaron Blum- now stationed at Halloran Gen- ospital, Staten Island, New York, r. Benjamin Silverberg, who served ne years in the Pacific area, will lead the discussion. Mr. Maurice Linder, president of the Jewish Reconstructionist Foundation, Inc. will preside.

On Sunday evening the problem of "Re-education for Jewish Living" will be analyzed. Mrs. Edward Jacobs, former president of Hadassah, now its honorary vice-president, and the only woman member of the Jewish Agency for Palestine will be chairman. The subject will be introduced by former Chaplain David Cedarbaum of the U. S. Army Air Forces, who served in the Pacific area, and Mr. Moshe Decter, who saw action for several years in the European war theater. Former Chaplain Isador Signer, who served with the Army Air Forces and Mr. Sheldon Feinberg, who was stationed in the Marshall Islands for some time will lead the discussion.

This conference has been requested by many servicemen and women. They feel that the war experience revealed certain needs in both American and Jewish living and that these needs must be met now. It is the intention of the Foundation to give both the chaplains and the lay servicemen the opportunity to enter into a free and candid discussion so that the American Jewish community may become aware of the questions agitating the minds of those who served our country. The meetings are open to the public which may also participate in the discussion. Please let the office know whether you wish to attend.

STUDY SYLLABUS— JEWISH LIFE TODAY

Rabbi Milton Steinberg's book, *A Partisan Guide to the Jewish Problem,* is reaching an ever-increasing reading public. Reconstructionist study groups and Fellowship chapters, Hillel Foundations, Community Centers, Hadassah chapters, and others, are using it to obtain an integrated picture of American-Jewish life. A syllabus of study entitled, *Jewish Life Today,* has been prepared for the Foundation by Rabbi Jack J. Cohen, Director of Fellowship Activities. The syllabus is being very widely used with the book.

Rabbi Franklin Cohn, leader of the Seattle, Washington Fellowship Chapter, is devoting his Sabbath Eve sermons to an analysis of each section of the book. His experiment has been exceedingly successful and the services have attracted a large cross-section of Seattle Jewry. Some other communities which are using this syllabus are: Manchester, N. H.; Minneapolis, Minn.; Baltimore, Md.; Cleveland, Ohio; Westwood, N. J.; Chicago, Ill.; Montreal, Canada; Jacksonville, Fla.; Jewish Community Center, Newark, N. J.; Jewish Community Center, San Francisco, Calif.; Omaha, Neb.; Bronx, N. Y.; Los Angeles, Calif.; Hadassah Organization of Toronto, Canada; Cincinnati, Ohio; Brooklyn, N. Y. Several groups are planning symposia, public forums, public discussions based upon the book. "The Partisan Guide" has become an effective means of awakening the Jewish community to its responsibilities.

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OUR FIRST YOUTH FELLOWSHIP CHAPTER

The Kvutza group of the East Midwood Jewish Center, Brooklyn, N. Y., has applied for a membership charter as a chapter in the Jewish Reconstructionist Fellowship. This group of young people will be remembered by those who attended the annual Reconstructionist Con ence at the Hotel McAlpin, N. Y., October, for its beautiful presentatio "What Is Torah?".

The group was originally organized Sheldon Feinberg, recently released by U. S. Army, and Lt. Norman Schai who is still in the service overseas. young members have undertaken to p that the Reconstructionist program be lived. They have become a vital f in their community and an example integrated American-Jewish living.

The group is embarking upon a t fold program, first, to organize sim circles of young people in Brooklyn, second, to prepare material which ca used as programs for youth groups. material will be both educational and spirational.

The seriousness of purpose felt by members of Kvutza can be readily s from the opening sentences of the m bership pledge which each member sig "I subscribe to the purpose of Kv which is dedicated to the developm of a creative and vital Jewish life America, the upbuilding of Eretz Yis as the Jewish National Home, the therance of Democracy and world pea Sheldon Feinberg and Rosalyn Fleis lead the group and Marilyn Hochma secretary. There are, at present, ab 30 members, all young folks in t "teens." We are very proud of Kvutz

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RABBI JACK J. COHEN VISITS COMMUNITIES

Rabbi J. J. Cohen, Director of Fell ship Activities, recently visited Baltim Washington, D. C., and Arlington, He reports increased Reconstructio activity in each community.

In Baltimore, Mr. Isaac Potts, Samuel Keiser and Dr. Louis Ka have been engaged in the formatio a Reconstructionist study group w

eventually become a Fellowship er. The aid and cooperation of Abraham Shusterman of the Har Congregation has been enlisted and n anticipate good results from this onal source of strength. The group egin its program of study with Mil- teinberg's *A Partisan Guide to the h Problem* and will use the syllabus led by the Foundation.

. and Mrs. H. Wilkenfeld, Rabbi ud and Mr. Aaron Lewittes have the leading spirits in Arlington and conducted the group's discussions to advantage. Rabbi Cohen was very encouraged by the seriousness with the members approach the Recon- ionist movement. We are assured very soon, Arlington will apply for a wship chapter charter.

jor Joseph Dainow of Alexandria, met with Rabbi Cohen, and plans discussed for enlarging the scope of nstructionist activity in that com- ty. Rabbi Sud has promised cooper- between Arlington and Alexandria, at we may expect increased action th communities.

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DR. IRA EISENSTEIN'S VISITS

th Dr. Eisenstein and Rabbi Cohen e happy to arrange community tours request. Recently Dr. Eisenstein d Bayonne, N. J., Bangor, Maine, , Mass. Early in March he will visit ago in order to strengthen Recon- ionism in that community. We that there is no substitute for per- contact, and we urge you who wish ot Reconstructionism in your respec- communities to write to the office the possibility of a field visit.

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PHILADELPHIA, PENN. STUDIES PRAYER BOOK

bbi Maxwell Farber of Congrega- Emanu-El, Philadelphia, has in- formed us that a group within his congregation has been making a study of the Sabbath Prayer Book published by the Foundation. Rabbi Jack J. Cohen will visit the group in March to elaborate further upon Reconstructionist principles. We feel that a study of our Prayer Book is one fruitful way in which to lay the ground work for an understanding of basic Reconstructionist philosophy and we wish the Philadelphia group success.

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NEW RECONSTRUCTIONIST GROUP IN CHICAGO, ILL.

As a result of the recent visit of Dr. Mordecai M. Kaplan to Chicago, a strnog Reconestructionist group has been formed under the leadership of Rabbi Nathan Gaynor with the assistance of Mrs. Gabriel Dunkleman and Mr. William Nudelman. The group expects to embark upon a joint program of study and action and will try to form similar groups in other sections of Chicago.

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FORMER SERVICEMAN ORGANIZES BROOKLYN GROUP

Mr. Benjamin Silverberg, formerly of the United States Army, has been working at the organization of a study group which is meeting regularly at the Brooklyn Jewish Center, Brooklyn, N. Y. The group is still small and will welcome any young people who wish to join. They are studying the "Partisan Guide." Mr. Silverberg will be one of the participants at the Veteran-Chaplain conference on March 10th, and the members of the group will attend with him.

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RECONSTRUCTIONISM IN CALIFORNIA

Los Angeles

Los Angeles is still one of the outstanding points of Reconstructionist influence in the country. The Hollywood Chapter, under the leadership of Rabbi Max Nuss-

baum, has worked out a whole series of meeting programs, study courses and action projects. In addition to their own monthly study group, the chapter interests itself in all the Jewish affairs of the community. Recently it was responsible for bringing a Yiddish dramatic presentation to Los Angeles. Mr. W. P. Goldman, prominent layman of Los Angeles, is chairman of the group and some of the members are: Dr. and Mrs. Joseph Ziff, Mr. and Mrs. Leslie G. Cramer, Mr. and Mrs. Julius Fligelman, Mr. I. E. Chadwick, Mr. and Mrs. Albert E. Marks, Mr. and Mrs. Louis Mandelbaum, Mr. Edward Swartz.

Mr. Julius Fligelman, pioneer Reconstructionist of Los Angeles, Dr. Samuel Dinin, Director of the Bureau of Jewish Education of the Los Angeles Community Council and member of the editorial board of *The Reconstructionist*, Mr. W. P. Goldman and Dr. Max Nussbaum are now working on a plan for setting up a steering committee to act as a clearing house for all Reconstructionist activities. They will engage in setting up action and study programs, will devise financial projects, and will embark upon the organization of additional Reconstructionist groups. There can be no doubt that the initial visits of Dr. Kaplan and Dr. Eisenstein to Los Angeles have born good fruit. They succeeded in influencing the excellent communal leaders who are now so busily engaged in advancing our cause.

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Oakland, Calif.

Mrs. Miriam Goldberg of Oakland, Calif., is attempting to institute a Reconstructionist study group in her city. She has applied for study materials and tells us that she hopes to use the Reconstructionist pamphlets as the base for the educational program of the group.

RECONSTRUCTIONIST GROUP AT ANTIOCH COLLEGE

Miss Caryl Sokolower, a member of Kvutza youth group, who is now atte ing Antioch College, Ohio, did not le her Reconstructionism in Brooklyn. has initiated a Reconstructionist grou the college and the members have ch the "Partisan Guide" as the basis for t discussions. They are also planning to the Reconstructionist pamphlets for plemental material. We cite this as an ample of the enduring and far reac influence of such groups as Kvutza.

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NEW GROUP BEING FORMED IN MILWAUKEE

Mr. Henry L. Mann, Educational rector of the Jewish Center of Milw kee, Wisconsin, is attempting to orga a Reconstructionist Fellowship chapte his community. Some weeks ago, R Nathan Gaynor of Chicago addresse group of people at the Milwaukee ter and explained the philosophy and gram of Reconstructionism. He intens the interest in the movement which previously been aroused by Mr. M and it is very likely that a good wor group will be instituted.

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KANSAS CITY, MO. STUDY CLASSES

Rabbi Gershon Hadas of Congr tion Keneseth Israel — Beth Sholo Kansas City, reports that he has b a series of courses for several groups in his congregation. Out of these cl he hopes to set up a strong Reconst tionist Fellowship chapter. There ar classes which meet once a week. Co are given in Hebrew, Jewish history, ish music, Prayer Book and Pentat with Rashi. Rabbi Hadas also uses Sabbath Prayer Book and the Reconst tionist pamphlets.